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Ethnology of the PACIFIC BASIN

HARRY JOSEPH VANDER, III

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ETHNOLOGY
of the
PACIFIC BASIN

by

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PREFACE

The present book is offered to the College audience as a text in a specific branch of geography. In it an attempt is made to clarify racial distinctions as they exist in the Pacific Ocean Area. If there is one consistent theme in this book, it is that physical anthropology cannot be divorced from cultural associations.

In writing a book of this character it has been necessary to employ a number of technical terms; the reader will find them defined in the Webster Collegiate Dictionary, 5th Edition.

References to all sources from which material has been drawn are given in footnotes in the sections in which specific data are mentioned. Although many references have been consulted in the preparation of this volume, the author makes no pretense to have covered the entire literature on the subject. Races in the present volume are studied without implication of inferiority or superiority.

In the financing of the work, the collection of data and preparation of the manuscripts, many persons have participated. The initial work of collection was done while the author was a member of the United States Armed Forces, stationed in the Pacific Ocean Area. I am deeply indebted to my former co-worker and Department Head, Dr. Samuel E. Warren, who initiated me in geography. To him I wish to render here an expression of homage and appreciation.

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Of the many assistants who helped with the tedious labor of checking and typing, special credit is given to Miss Stella Mae Thompson, Mrs. Ira Lee Nealy, and Miss Johnnie Ruth Bryant who typed the manuscript; Arthur D. Nettles, Jr., Walter W. Gibson, Jr., who checked and constructively criticized it, and Lieutenant Kenneth Hayden, who made geographical contribution.

For specific advice and assistance concerning publication of the manuscript, I have a special reason to be grateful to Dr. Eugene S. Richards, as well as my classes in Geography, for helping to do research on the subject.

For a textbook to succeed as a teaching instrument, it needs sympathetic handling by teachers who share its aims; but to aid them properly, it should have grown out of considerable teaching experience along the lines it advocates. For any merit this book may possess, a large debt is owed to the instructors who have worked with the writer over a period of time and have thrashed out problems of content and method with him. Of these, Jesse E. Gloster of the Department of Economics, Texas State University, has made numerous valuable suggestions. For the defects of the book only the writer is responsible.

For help both general and specific, an immense debt has accumulated to the writer's fiancee, Miss Laura Kate Campbell.

Harry Joseph Vander, III

September, 1956

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Chapter 1

NEW CALEDONIA

The history of the colony and its immigration policy have resulted into important and social groups. They are:

1. The French who have come in to develop the colony;
2. The indigenous Melanesions with their native tribal customs and peculiar habits;
3. The small french penal population;
4. The Javanese indentured laborers;
5. The Tankinese indentured laborers;
6. Small groups from other islands in the Pacific.(1)

Population of New Caledonia on January 1, 1941 was whites 17,000; natives 29,591; Javanese and Tankanese indentured laborers 11,203; Javanese free residence 884; Tankanese free residents 302; Indians free residents 45; resident (mostly Japanese) 1,439 (1227 men, 163 women). (2)

The influence of tradition and customs are shown in that each racial group in the colony preserves its own individuality. Within each group there is respect for the French Government which is

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(1) Army Bulletin, A Survey of French Islands in the Pacific.

(2) Sidney Reichenbach, All You Want to Know About New Caledonia, 1942.

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at the head of affairs. The native people, the Javanese, and the Tankanese show little capacity for self government. The French in New Caledonia, of course, belong to a self-governing nation with much nationalistic spirit, moral stamina and fortitude. The French people do not go in for sports as much as the Americans, but there are several race courses in existence. Some of the other sports are boxing, cycling, football, and aquatic contests. There is a great contrast between the living conditions and home environments of French, natives and laborers.

Before writing about New Caledonia and its Melanesians, it is perhaps best to give a few details about its position on the map, its size and its population.

> "Its nearest point to the Continent of Australia is roughly 800 nautical miles, while from Sydney to Noumea the distance is 1100 miles. Being to the East of Australia, Noumean time is exactly one hour in advance of Eastern Australian standard time. New Caledonia is one day ahead of the U.S.A., as the international date line is crossed a little west of Midway. When it is Tuesday in Noumea, it is Monday in the U.S.A. To obtain San Francisco time, deduct nineteen hours from Noumean time; for New York,deduct sixteen hours. For instance, when it is 1 P.M. Tuesday in Noumea, it is Monday 6 P.M. in San Francisco and 9 P.M. in New York. These times are geographically correct, but there is a Federal Daylight Saving Law in the U.S.A. which advances the time by one hour. Therefore, read 7 P.M. (instead of 9 P.M. for New York) and you have the time as registered

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in the above mentioned cities as compared to Noumean time."(3)

The island of New Caledonia is cigar shaped, running from North-West to South-East with a total length of 400 kilometers (roughly 250 land miles). Its average width is 50 kilometers (30 land miles). From end to end, a chain of mountains divides the West Coast from the East Coast and a corral reef surrounds the whole of the Island. This barrier reef is, on the average, a distance of 10 miles from the shore.(4) Corral can only survive in heavily salted water, and so it is that wherever a river-mouth exists, a channel is crested by the fresh water currents finding their way out to sea. These channels through the reef are called passes and are as a rule deep and wide enough to allow large ships to go through.(5)

A. PURPOSE

The purpose of this study is to achieve understanding; analysis and classification are essential steps in the scientific process. It is impossible to handle materials and communicate meanings unless some sort of classification on the basis of common characteristics is achieved.(6)

In the insular realm known as New Caledonia just east of Australia, the native people of this island live in a system of family relationships strikingly different from our own. They are a

(3) Army Bulletin, "A Survey of French Islands in the Pacific", 1942.
(4) Ibid.
(5) New Caledonia Illustrated, Noumea, Imprimaries Riunies, 1942.
(6) From the author's own observation.

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primitive, a preliterate people. However, their culture is not of the lowest order.(7)

They are a black-skinned, wooley-haired people - classified physically under the Oceanic branch of the Negroid race (geographically remote and somewhat different anatomically from African Negroes).

Strange as it may seem, a study of primitives is one of the most valuable avenues to an understanding of society in general. In recent years sociology and cultural anthropoligy (ethnology) have come closer together and are now essentially one and the same science.(8)

B. FAMILY, AREA, SCHOOLS, ETC.

Practically all of the natives live in small villages. These are circular, with two concentric rings of buildings. The inner ring consists of storehouses and the other of dwellings. Both face toward the center. Between the two rings is the "street" where everyday living goes on. Within the inner ring of storehouses is a circular space which contains the chief's hut, sometimes his storehouse, a burial ground, and a dancing ground. This is the area of public and festive life. Houses, except the Chief's, are rather similar in size and quality. The gardens are outside of the village.(9)

Each village is owned by one sub-clan. It has its head man, commonly the elder. If the sub-clan

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(7) Ibid.
(8) The Family, by Joseph Kirk Folson, John Wiley & Sons, Inc., 1934, p. 4.
(9) Author's own observation.

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is of high rank, the head man also has power over a whole district and is called chief.(10)

In monogamous families, husband, wife, and their younger children live together in a hut. Other relatives sometimes live with them.

The houses, garden land, livestock, and trees are owned almost exclusively by the men who inhabit or use them, and not by women of families as such.

The typical dwelling house has a symmetrical steep roof of thatched material which may extend to the ground, giving the entire structure the form of a triangular prism resting on its narrowest side, with the two elevated sides slightly convex. The ground plan is thus rectangular with entrance at one end under a gable. The dwelling is built directly on the ground, with a floor of beaten earth; it is one-storied and, except for a small ante-chamber, consists of one room. Water is carried in vessels from a distance. Bathing is done out of doors.

The school life is similar to that of the rural United States in that the teacher, a trained individual or missionary, holds classes in a one-room structure made of the same material as the dwelling places, with makeshift furniture. Visits to this school made great impressions in that it was found that the teacher, as well as the students were without shoes; but he was very well learned so far as that environment was concerned. All of the lessons were taught in the French language, which made it very fascinating.

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(10) Ibid

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C. CHARACTER, ANALYSIS, AGE, SEX, CLASS, AND FAMILY.(11)

There is little or no life-long specialization of labor. Life in New Caledonia is naturally very different from life in larger or more heavily populated countries, cut away as they are from the rest of the world. But the Island has its fascination and, as a whole, the Caledonians live a happy and contented life. There are no poor people as the term is understood in large cities and they never have to contend with the troubles of unemployment. The fact that really cold winters are unknown (it is never cold enough for snow to fall even in the mountains) eliminates many hardships.

The country people, real bushmen known there as "Bronssards" are, as a whole, a very fine type of man, bringing up their families close to nature and broken to all hardships. The wife, or daughter, will shoot a deer or kill a pig, skin and prepare it as well as any skilled man in the abattoirs.

Love making or sexual intercourse takes place largely, among children, in the bush; among the married couples, in their dwellings. Privacy is always valued, but no special precautions are taken to prevent observation of the act by children.

The "father" of a child is the mother's husband, and helps her raise the child. Pre-marital pregnancy (though not intercourse) is shameful, and often leads to the abandonment of a girl by her fiance; even

(11) From direct interviews with native Kanaka Islanders, 1942. World War II kept the author two years on this Island. Most of his spare time was spent making observations that could be used in his classroom in the United States.

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though he has been the cause. As a matter of fact, pregnancy is a comparatively rare result of the free sexual relations before marriage, for some reason unknown even to modern scientists. After marriage, fertility is desired, and actually quite adequate; but no child of a married woman is attributed to any biological father, even in cases of unknown adultery during prolonged absence of the social father.

Marriage and divorce are subject to no higher legal control than individual will, the approval of the girl's family, and sometimes an informal group's judgment. They marry at an early age.

The unmarried men enjoy a lower social status and lesser economic advantages than the married. No person remains unmarried except because of personal unattractiveness or defectiveness.

Women gain no economic advantage through marriage, but gain social status and supposedly the power to have children.

There is no special class of prostitutes, though some men and women are notoriously more promiscuous than others.

Marriage between persons of high and low rank is generally disapproved but not legally forbidden. There are certain despised parish district which are endogamous as to the district; outsiders will not marry into these districts. The highest sub-clan

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limits (12) its marriages to two or not more than three other sub-clans. Marriage with any relative closer than fourth degree (first cousin) is immoral.

Marriage within one's own clan is condemned. Very few such cases occur, especially in one particular clan; they are not annulled but regarded with contempt. Marriage within one's own clan is impossible and unrecorded. All persons outside one's own clan, except for the endogamous rules stated above, are permissible mates.

The whole people is organized to exogamic sibs (clans and sub-clans). Members of one's own clan are regarded as kinsmen. A man uses a different term for a male friend of another clan from the one he uses for a kinsman. His behavior toward women of his own clan is accompanied by much decorum and taboo.

Over-aggressiveness in sex is regarded as contemptible in either man or woman, but especially in woman. Unusual success in love on the part of a man if not achieved by aggressiveness but by magic and personality, is envied and often leads to the jealousy of other men.

Success in love affairs is attributed to the

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(12) There are four clans. The native conceive of all human beings and spirits as divided among these four clans. To each clan also belong certain animals, plants and natural objects. The clans are special rather than religious divisions. Totemic animals are not associated with food taboos. The sub-clans are more strictly exogamous than the clans. Each sub-clan has a definite rank. Altogether there are five or six categories of rank.

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use of systems of love magic rather than personality, ability or appearance.

In all sex relations gifts are given by the man to the woman. In marriage, his assistance to his wife and in the care of children is deemed a payment for his sex privileges. Yet, sexual relations are mutually desired and mutually satisfying. The gifts and services, rendered by the man to the woman serve as symbols rather than economic motives to induce the woman to sex relations.

True sexual perversions, as distinguished from erotic preliminary acts, are rare, and are regarded with amusement rather than horror.

There are defective and unattractive persons, older women, etc., with whom intercourse is regarded as disgusting and impossible.

The sex motive is completely absent in dancing and decorative art. Certain petty arts (making of string figures) are frankly sexual in their symbolism. Several folk tales deal with sexual incidents and some with incest. Art and folklore do not function as sublimations of repressed sex desire in general, but of specific sex repressions such as incest taboos and adultery taboos.

There is a great deal of sexual conversion and ribald joking, even where both sexes are present, but there are circumstances under which this must be restrained or refined in terms, as in the presence of people of rank. Personal reference to the sex life, licit or illicit, of those present, is usually improper and insulting.

I really call the material reviewed on the previous pages a long parade of family "phenomena."

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One would question "What is a phenomenon? I could very well use the definition that a "Phenomena" is a real world as it appears to the senses. I can call the material that exists in this paper "phenomena" because, relatively speaking, they are things on the level of concrete sense observation rather than of abstraction and reasoning. It may be fun sometimes to merely observe; but my main purpose was to understand a portion of our world, to manage it so that I would not seem as if I were prying into personal affairs.

Not too many soldiers who were stationed in the Pacific Islands did personally observe the phenomena that I have referred to, yet I do hope that I have been able to give through mere words, a fairly accurate picture of the life of an island group. However, when people use words to communicate concepts, there is a danger of misunderstanding and controversy.

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Chapter II

AUSTRALIA

The continent of Australia today has about 60,000 full-blooded aborigines in existence. Most of these are found in the northern coastlands with the greater population in Western Australia which is, incidentally, furthest away from the white inhabitants of the continent. The Australian "blackfellow" is only so-called black, but is actually chocolate brown. He is below the average height of an Englishman, has strong wavy hair and a well developed jet black beard, whiskers, and mustache. While the average cephalic index for an Australian skull is 74, the range in the living subject is from 80.5 to 66.6.(13)

> The cephalic index is the breadth of the skull expressed as a percentage of the length. The chief point of measurement is the center of the brow (between the eyebrows). The skull length is measured with callipers between the center of the brow and the extreme back of the skull, where the point which gives the maximum length is chosen. The head-breadth is the maximum width in a transverse direction wherever it occurs. It is usually slightly above and behind the tips of the ears.
>
> $$\text{Cephalic index} = \frac{\text{Max. Breadth}}{\text{Max. Length}} \times 100$$

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(13) Encyclopedia Britannica, vol. 2, pp. 714-715. 1939 ed.

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Example: $\frac{160}{187} \times 100 = 86$

which would represent a normal index for an Alpine.(14)

The eyebrow ridges are heavy, the nose has its root set deeply and is distinctly broad. There are great variations which have been regarded as evidence of admixture or of the survival of the intermediate and generalized characters of a really primitive nature.(15) Blood tests reveal two distinct blood groups, and there are grounds for thinking that, in the very distant past, at least two streams of immigrants met and fused, one of them being akin to elements surviving in the south of India, Ceylon, and the Malay peninsula, and Indonesia. It is of interest also that the blood groups are much the same as those in Northwest Europe, indicating a submergence of an Australoid type at the margin of the world opposite to Australia.(16)

The Australian tribe is a group distinguished from its neighbors by possessing a distinct language, a tribal name, and inhabitation of a defined territory. Here and there groups of contiguous tribes were and are more or less loosely allied so that the present tribal organization may be due to gradual disruption of once larger communities. No trace can be found of any real combination or cohesion, and it is thought that the association may be of a modern and temporary nature.(17)

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(14) Thomas G. Taylor, Environment, Race and Migration, University of Toronto Press, Toronto Canada, 1949 ed., pp. 57-58.
(15) Encyclopedia Britannica, vol. 2, pp. 714-715, 1939 ed.
(16) Ibid
(17) Ibid

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Each tribe consists of a number of exogamic totemic clans which, generally are matrilineal in the east and patrilineal in the west. In all tribes marriage is between persons who stand in a certain relation of consanguinity. In one type, the man marries a woman who is the daughter of his mother's brother, (maternal uncle), while in the other type a man marries his second cousin. The Australian system displays an intense recognition of actual relationship by consanguinity. Both types are found in the proximity, but the latter (in which the marriage of first cousins is impossible) is more common. Each tribe, with rare exceptions, is primarily divided into two halves (moieties) which are again divided into two or four sections. The primary division prohibits the marriage of brothers and sisters and of parents and children, but allows the marriage of first cousins as well. The status of headman, within certain limits is hereditary in one or two cases; in the generality of tribes the older men exercise authority by virtue of their magical power.(18)

The exogamic system, with variations in details, is universally bound together with beliefs that every person is the re-incarnation of some former individual, and that the identity of the human ancestor merges into the totem animal. There are complicated initiation rites for the various tribes.

The men of the tribes subject themselves to such rites as extraction of teeth, head-biting, tossing the novice into the air, fire-ceremonies, etc., while the women have initiation rites analogous to those of the men, but fewer in number and less elaborate. The purpose of the rites for the men is to establish the authority of the elders, to incul-

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(18) Ibid

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cate self-restraint and manliness, and to bring about a progressive revelation of the tribal secrets.(19)

In the category of the sacred, the powerful, the worshipful, the awful, and the magical, are included all the forces which sustain and stabilize Australian society; all the ideas, beliefs and practices which express the attitude of society in that level toward the material of religion. Beliefs as to the physical, physiological nature of man, as to the nature of the world in which and by which he lives, are preserved in complicated myths, legends and rituals recorded by many observers. Man shares life with other creatures and is akin to them, and is therefore constrained to behave toward them as sharers of a common life. In the medley of beliefs there is great variation, with a common plan in which here and there appears the beliefs in a Creator, Diety, Sanctity, Power, Authority in Man, also in objects fabricated or adorned or modified by man. These sacred objects are made of wood or stone, and vary in length and shape.(20) One such object is known as a bullroarer, and is used in religious rites. It is a slat of wood tied to a leather thong and is whirled to give intermittent roaring sounds.

An important class of rites is performed for the welfare of the totem - animal, or plant, and is customarily held when there is promise of the approach of a good season. As a rule, the headman or director of ceremonies is required to partake ceremonially of the plant or animal, thus partly breaking the holiness rule by which he can acquire its virtue for himself. Others, not members of the same totemic, are then free to use the plant or animal. Co-oper-

(19) Ibid
(20) Ibid

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tion of this nature throughout the group brings the constituent clans together because of social value and economic importance.(21)

So great is the variety of detail of the black-fellow's activities over this great area that no universal statement can be made with safety. There are at least six entirely different methods of treatment, each of which is found in other parts of the world; five or six initiation ceremonies; three distinct methods for fire-making while the distinctiveness of art and craft work shows an endless capacity for variation and invention, within well defined and narrow limits imposed by the physical environment and the long isolation of the country from external contacts. There have been movements, combinations, dispersions, recombinations, variations, changes of interest and environment, and changes of stress. Whatever helps to denote the group and to distinguish it effectively from other contigous groups, has received emphasis, and has disturbed the balance of ideas, of customs which strange and complicated as they now are - represent undoubtedly the outcome of internal stresses and strains, as well as the contacts with external agencies and, as the legend comment among them indicate, are far from the earliest order.(22). The range of variations is ultimately limited, but within those limits the Australian black-fellow has achieved much by his native ingenuity.

As a result of the clash between the two types of culture the primitive type has crumbled away wherever there are large numbers of Europeans. The Tasmanian died out by 1876, and there seems little doubt that they contained a very large proportion

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(21) Ibid
(22) Op. Cit.

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of Negrito blood. They entered Australia long before the Australoids, and were gradually thrust off the mainland. There are close ethical relatives of the Australoids in Celebes (Toala) and Perak (Sakai), while the Veddahs of Ceylon and many millions of the PreDravidians tribes of southern India are racially very close. The tone Negroes of Melanesia did not enter Australia; nor did the later Nesiot and Polynesians tribes. These however, build up the Maori tribes in the adjacent islands of New Zealand.

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Chapter III

PHILIPPINE ISLANDS

The population by the 1939 census was 16,000,303, a gain of more than 4,000,000 over the 1928 census. Cebu remains the most popular province and is the most densely populated. The population of the other leading provinces were: Leyte 915,853; Negroes Occidental 824,858; Ilialo 744,022; Pangasinan 742,475; Samar 546,306; Bohol 491,608; Rizal 444,895; and Batangas 442,034.

The nationalities of the population were: Philippine, Chinese, Japanese, United States Spanish, German, British, Russian, French, Dutch, and other nationalities not reported. Occupations are represented by agriculture, domestic and personal service, professional service, public service fishing, forestry and hunting, mining and quarrying, manufacturing, mechanical, industrial, transportation and communication, clerical and trade. Three million nine hundred twelve thousand were listed as literate and four million five hundred forty-six thousand four hundred ninety-six as illiterate.(23)

Leading authority on Philippine ethnology has recognized no less than forty-three distinct ethnographic groups, speaking eighty-seven languages and dialects. Except a small number of forest and mountain dwellers of Negrito, Negroid, or undeter-

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(23) Encyclopedia Britannica, Vol. 17, P. 727, University of Chicago Press, Chicago, 1947.

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mined stock a very large majority of the Filipino people belong to one great racial group, the Malays.(24)

From the ethnological standpoint, however, the outstanding fact about the Filipino people is not diversity, but homogeneity.(25)

During the American Regime, the Government of the Philippines has recognized two major groups of inhabitants, the Christians and the non-christians; these count more heavily than the other groups. It has been the policy of the Philippine state to prepare the non-christian people of the island for equal citizenship in a democratic Philippine state.

There is enough confidence in the political capacity of the Filipinos to believe that if future circumstances make possible the maintenance of a stable, independent Philippine state, they will ultimately reach reasonably satisfactory solutions for their minority problems.

The three groups: the Visayans, the Tagalogs, and the Llocanos are separated from each other by distance and natural barriers of seas and mountains, and further divided by the conditions of the past. The dis-similarities are noticeable to the ordinary observer.

All told, there is little room for doubt that the Philippine possesses the basic elements from which nations are created. There have been shortcomings in the Spanish tutilage of the Filipino people that has been unfavorable in many

(24) Hayden, Joseph Ralston, The Philippines, A study in National Development, McMillan Co., New York, 1942.
(25) Ibid.

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respects for rapid development. Spaniards and Filipinos may have failed to always maintain high standards.(26)

Americans should be ever aware that co-operation of the Spanish trained Filipino leaders, with diminishing American supervision, has carried on the government of the Philippines for the last forty years.(27)

After all, in view of the political and social heritage of the Filipino people, the surprising thing is not that divergence from the American stand has been so great, but that it has been so slight. The success of the Filipino-American government of the Philippines, as well as some of the failures, must be attributed, in part, to the three centuries of Western political experience which the Filipino people, especially their leaders, have enjoyed before the United States appeared on the scene.

Racially, the population in 1939 was listed as follows: brown, Negrito, Caucasian, American Negro, and mixed. The term "Filipino" in Spanish times meant the same as creole; i.e., an island native of Spanish descent. The Malay natives were known as Indios. The term was disliked by the latter, and after the anti-Spanish revolution the name "Filipino" was generally accepted.

The aborigines of the archipelago were the Negrites (small blacks), kin to the Australian blacks, Papuans, etc. Their number has been greatly reduced by Malay conquests and intermarriage - so that the 1939 census reported only

(26) Ibid.
(27) Ibid.

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a few speaking the "Negrito" language. Many other of Negrito blood use other dialects. They are found in Zambales (Spanish word zambal means a cross between a Negro and an Indian), Pampanga, the Luzon mountains and even in the Bisayas and Mindanao.(28)

The Malay Filipinos are of the same race as those inhabiting the islands to the south, from which the former immigrated in prehistoric times; there is linguistic evidence of an affinity with the Malagassy of Madagascar and still more of at least a strong Indian influence dating from a very early period. That these Malay immigrants apparently came from different islands in the south accounts for the distinct linguistic and ethnic groups represented by their present day descendants. Tagalog is the national language. None speak English.(29)

The Mores of Mindanao and islands to the south are different from the rest because of their religion. They are a war life group. The Spaniards have been unable to subdue them. The United States has sent expeditions to subdue them. They are skilled in the manufacture of brassware and weapons, weaving and woodcarving.(30)

The mountain people are the most promising of the Philippine inhabitants. The people live in an environment favorable to a more vigorous type. Foremost of these are the Ifagao, who are famous for their successful though primitive agriculture, their social structure and animistic beliefs. The Igorts are another interesting mountain group who long anticipated the modern United States miner. The

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(28) Encyclopedia Britannica, op. cit.
(29) Encyclopedia Britannica, op. cit.
(30) Encyclopedia Britannica, op. cit.

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Bontoks are the most advanced of this troup. They have been recently under the influence of the Episcopalian missionaries. Another mountain group, the Tinggians, have made use of irrigation extensively. The exact number of these folk has not been given by the census for nearly all of them speak another language, different from their native dialect.

Chinese contact is the source of far more of its culture than is generally suspected. Chinese control a large portion of the retail business and a large part of the wholesale. They are law-abiding, patient, and will endure much in the way of discrimination and oppression in order to conduct their business.

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TABLE

APPROXIMATE COMPOSITION OF THE PHILIPPINE POPULATION

Age & Group	Date of Arrival	Shares in 1948 Population Percentage
Paleolithic		
Negrito	30,000 to 20,000 B.C.	0.5
Proto-Malay	15,000 to 10,000 B.C.	9.0
Neolithic		
Indonesian A	6,000 to 2,000 B.C.	12.0
Indonesian B.	1,500 to 500 B.C.	18.0
Copper-Bronze		
Indonesian B	800 to 100 B.C.	3.0
Iron Age		
Malaysian	500 B.C. to present	37.0
Indian	300 B.C. to present	4.0
Arab-Persian-Indian	300 B.C. to present	2.5
Chinese-Japanese	600 A.D. to present	10.0
Occidental (Spanish, American miscellaneous)	1521 A.D. to present	4.0
Total		100.0

*After Otis W. Freeman

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Chapter IV

ISLANDS OF NEW ZEALAND

The Dominion of New Zealand is composed of four islands, North, South, Stewart, and Chatham Islands. The total area of the Dominion is reported to be approximately 103,934 square miles.

North Island was the first site of the Maori tribes' communities. Archeological discoveries and ancient Maori legends have described earlier settlements of a primitive peoples. These "true" aborigines, the Maori tribe invaders called Moriori or "inferior people."(31). They seem to have been driven to South Island and later to Chatham Island. Here the last died in 1933 of a natural death.

The Maori tribes are of Polynesian descent. The Polynesians have inhabited the islands of the Pacific from Hawaii in the North, Samoa in the West, Easter Island in the East, and North Island in the South.

According to Taylor(32) the Polynesians stem from races who originally inhabited the south-east of Asia. During their occupations of south-east Asia they became expert navigators. Later they were

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(31) Freeman, O. W. Geography of the Pacific, John Wiley & Sons, Inc., N.Y., 1951.

(32) Taylor, Griffith, Environment, Race and Migration, The University of Toronto Press, Toronto, Canada, 1949.

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forced out of Asia by the Mongolians and abandoned the continent and spread out to the east and south as far as Easter Island and Melanesian Isles. Taylor's second migration zone puts the Polynesians as far south as North Island, New Zealand. As more waves of these invaders came to New Zealand, those already occupying this land were driven to the south. The aborigines, probably of Papuon origin, were driven to South Island and Chatham Island.

The adaptation and adjustment to the climatic conditions prevailing in New Zealand for these Polynesian people from a warmer climate is quite remarkable. Clothing, weapons, dwellings and agriculture all show the influence of a colder environment in developing energy and stamina.(33) These adjustments they seem to have made fairly quickly and successfully. They learned how to build more substantial dwellings, make warmer clothing, and use new types of food. The Maori houses are frequently set on the ground and are for the most part elaborately carved. "They are oblong in shape, with low side walls, gabled ends, one small doorway, a window aperture placed in the end near the door, and both the two latter opening out on a wide veranda. Inside they are, from the absence of light and ventilation, dark and stuffy; but the closely woven thatch of the roof and walls exclude draughts and make them snug and cozy." In each village there is a large assembly house which is built with great ceremony and the sacrifice of a human victim.(34) Being great warriors, the Maori

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(33) Wood, G. L., McBride, F., The Pacific Basin, Oxford University Press, Melbourne, Australia, Rev. Ed. 1950.

(35) Havemeyer, Loomis, Ethnography, Ginn and Company, New York, 1929, p. 215.

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war God receives the heart, liver, and scalp of the first slain in a battle.

Since the Maoris did not have knowledge of metals from which to make weapons, they used young saplings for the shaft and flat-pointed tips wrapped to the shaft by leather or strong vines. Other weapons were clubs, flat and oblong. After the European invasion, the Maoris started to use muskets and gun powder. This introduction of new weapons soon lead to a severe loss of native inhabitants. Almost a quarter of the total population was lost within twenty years of warfare.

Only one of the Polynesian food plants, kumara (sweet potato) could be extensively grown, and even that, not everywhere. The local fern root supplied a new and important, though much less palatable, source of food. Pigs and chickens had not been brought, though dogs had, and there no native mammals to serve as a food supply. Fish however, was abundant, in lakes and rivers as well as in the sea.(35)

The local flax supplied a fiber from which warm garments could be made; the Maoris learned to dress and weave it skillfully and evolve many handsome types of garment.(36) Garments were decorated with feathers of native birds.

Many Maori art forms, in common with their cultural forms generally are closely related to these found in central Polynesia; but there are numerous local developments. Maori art is predominantly curvilenear, making lavish use of the

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(35) Belshaw, Horace, New Zealand, University of California Press, Los Angeles, 1947, p. 51.
(36) Ibid. p. 51.

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spiral and the stylized human figure. As decorative art it is good by any standard, and the artist was held in high esteem in Maori society.(37)

Essentially the Maori are believed to have lived in harmony with the region and to have altered its pristine character little if at all. The major alteration to the environment was the clearing of the forests, temporary fish weirs, extinguishing of the moa (native bird), and perhaps selective hunting which changed the character of the avifauna in reducing the numbers of other flightless birds. The use of the soil was limited to slight agriculture activity, at least not enough to change the soil characteristics in any one area.(38)

According to Haddon, (39) the Polynesians have straight to wavy hair; skin varies from that of a South European to light brown; tall stature, 67 - 3/4 inches; the average cephalic index is 82.6, but dolichocephaly and mesocephaly are widely spread in Polynesia; face elliptical, cheek-bones fairly prominent; nose prominent, sometimes convex, most often straight. The Polynesians are difficult to place, as they are a composite people; on the whole they may be regarded as mainly of Nesiot and Proto-Malay origin, but the "Mongoloid element is very brachycephalic; some have a Melanesian strain.

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(37) Ibid. p. 51-52.
(38) Clark, Andrew H. The Invasion of New Zealand by People, Plants and Animals, Rutgers University Press, New Brunswick, 1949, p. 44.
(39) Haddon, A. C., The Races of Man and Their Distribution, The MacMillan Company, New York, 1925, p.35.

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Chapter V

THE ISLAND OF NEW GUINEA(40)

The island of New Guinea and its island-clusters, together with those adjacent island-groups, of which the principal are the Louisiades and the Torres Straits Islands, is a region of considerable racial and cultural diversity. The territory of New Guinea, is incompletely surveyed ethnologically; therefore, our knowledge is comparatively slight.

Although there is considerable variety of racial type, the inhabitants of New Guinea belong almost entirely to the ulotrichous (frizzy-haired), branch of mankind. The principal varieties are the Negritos, the Papuans, and the Melanesians. The only typical Negritos that have been found in New Guinea are the Tapiro at the source of the Mimika river in the Snow mountains of Dutch New Guinea and the Pesechem. The Malfula, the Kai, and some others have probably a Negrito element.

The Papuan, the dominant stock in New Guinea, is dark, of short stature, and generally long headed. Evidently Papuan man occupied not only New Guinea, but also Melanesia in very early times, with later migrations from Indonesia having on the whole less racial than cultural effects. The Melanesian element in New Guinea is certainly comparatively recent, and appears to be a mixture of Papuan with Indonesian and Proto-Malay, a mixture which may in part have taken place in Indonesia. The Melanesian influence is strongest in the north and

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north-eastern coastal regions; and on the south-east coast of Papua the immigrant nature of this Malanesian type is clear.

Taking the whole New Guinea area, and working from east to west, some of the principal culture-areas (or tribes where they exist) may be anumerated. Belonging to New Guinea rather than Australia we have the islands of Torres Straits with a well developed and distinctive culture. Two groups on the mainland between the Fly and the Dutch boundary may be mentioned; the Tugeri, partly in British but mainly in Dutch territory where they are known as Marind-Anim (their name for themselves), and the Kiwais. A culture of which little is known occurs in the neighborhood of Lake Murray, between the Strickland and the Fly; and between the Fly and the Aramia, we have a tribe, the Gogodora, containing many distinctive characteristics. In the gulf of Papua, from a little west of the Kikani river to Cape Possession, four main groups are distinguished by Dr. Haddon-Kerewa, Urama, Homan and Elema, and far from the coast on the upper waters of the St. Joseph river the Mafulu shows distinctive characteristics, physically and culturally. To the east of these Papuam districts we meet the farthest westward extension of Melanesian-speaking people.

There are two main groups of these Papuo-Melanesians; the western Papuo-Melanesians, the Rono, Mekeo, Meto, and others; and the eastern Papuo-Melanesian or Massin inhabiting the eastern extremity of New Guinea and the islands beyond, including the whole of the Louisiades except, possibly the island of Rassel, the inhabitants of the north coast. Melanesian-speaking peoples give way for awhile to Papuan-speaking peoples, such as the Orokavia.

In the territory of New Guinea (excluding the

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Bismarck Archipelago), the Bukau, Huon gulf and the adjoining Jabim are Melanesian in culture, while Tami of the neighbouring islands seem to be fairly pure Melanesian.

Farther north the Kai, who inhabit the Rawlinsor and Sattelberg ranges, are Papuan with Pygmy admixture. Both Papuan-speaking and Melanesian-speaking people occur along the coast farther north and west. Flourishing cultures occur on the Sepik river, and something is known of the Geelvink bay district, where Melanesian-speaking people occur. On the west coast we find Papuans on the Mimika river, and at the headwaters of this rivèr are the Tapiro Pygmies.(40)

(40) Encyclopedia Britannica, Vol. 16, pp. 298-299, 1949 ed.

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Chapter VI

THE MARIANAS ISLANDS

The Marianas were first made known to the Western world by Magellan, who discovered the islands on March 6, 1521, after his hazardous voyage across the Pacific. The island chain was christened in honor of St. Lazarus, but before sailing away Magellan changed the name to "Las Islas de Las Ladrones" (The Isles of the Thieves). After the ships had anchored, the natives had come crowding aboard, taking everything that could be carried away. Eventually this led to bloodshed, beginning the modern history of the Marianas with a violence that eventually almost terminated the native population.(41)

According to Freeman, the Marianas were occupied by the Chamores, a race of Mongoloid stock but of obscure origin.(42) They were described by

(41) Freeman, Otis W., Geography of the Pacific, John Wiley & Sons, Inc., N. Y. 1931.

(42) Antonio Pigafetta, who sailed with Magellan, kept a journal of the voyage, abstracts of which are still available. Magellan's personal Journals have been lost.

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Pigafetta(43) as having "black beardes and blake heare on theyr heades which they weare longe downe on theyr wastes. They are of the same stature that we are, and well made, of coloure lyke vnte an olyue. Theyr women are well fauoured with blacke and thick heare on theyr heades reachynge to the grownde."(44)

Specifically when, by what route, and from what area the first inhabitants of the Marianas came, is unknown. Study of their cultural traits as reported by early voyagers indicates that the ancestors of the Chamorres probably came from the Malayan area, that their movement was late in the Pacific migrations, and that they moved by way of western Micronesia and perhaps the Philippines. Some racial elements may have also been added by way of the island routes from Japan. At the time of discovery, the natives practiced a gardening, fishing, and collecting economy. Evidence of their material culture includes neolitic stone tools, bone implements, pottery, and the "latte," double rows of capped pillars, which are believed to have served as supports

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(43) Edward Arber, editor, "A Briefe Declaration of the voyage or navigation made aboute the worlde. Gathered owt of a large Booke wrytten hereof by Master Antonie Pyfaffetta Vincentine, Knyght of the Rhodes and one of the companye of that vyage in which, Ferdinando Magalines a Portugale (Whom sume caule Magellanus) was generall Capitayne of the nauic," The First Three English Books on America (? 1511-1555, Being chiefly Translations etc., by Richard Eden, Archibald Constable & Co., 1895, p. 254.

(44) Op. cit.

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for houses and canoe sheds.(45)

Today no pure-blooded Chamorres remain, and their culture has been profoundly altered. The native peoples are a mixture of many strains, chiefly Spanish and Filipino, but also German, Japanese and American, with traces of other nationalities added during the whaling days. In the long period of Spanish rule, acculturation brought many changes in the native manner of living. Some original culture forms such as language have persisted, and certain personality traits remain. American ideas have been strong on Guam. In the Other Marianas, German rule was belief and left little cultural imprint. The Japanese sought to reshape native attitudes and habits to fit into the socio-economic structure established on the islands, with colonization and commercial development. The natives became a minority group surrounded by the Japanese and an imported culture, but the total amount of influence was small. Throughout the Mariana area, the pattern of life is still basically a combination of Spanish and native elements.

(45) Thompson, Laura, "The Native Culture of the Mariana Islands," Bernice P. Bishop Museum Bull. 185, p. 12, Honolulu, 1945.

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Chapter VII

THE TERRITORY OF HAWAII

The aboriginal Hawaiians were sometimes called Kanakas from a Hawaiian word "kanaka" meaning "man." They are members of the Malayo-Polynesian race; and probably settled in Hawaii in the 10th century having migrated from Samoa, Taihiti and Marquesas. Their skin is reddish brown compared to tarnish copper. Their hair is dark brown or black, straight, wavy or curly; thin beard, broad face and less prominent profile. Their eyes are large and expressive, nose a little flattened, thick lips, teeth excellent in shape and pearly white. Their skull shape is different from that of most people. Most of them are of moderate stature, but the chiefs and women have been remarkable for their height and a weight of 400 pounds is not unusual. Their corpulence was due not alone to over-eating, but to an almost purely vegetable diet. To be stout was an ideal of feminine beauty. A system of massage, the lomi-lomi, was used by the nobles to produce superior physiques. Contrary to the belief in bad effects of inbreeding among the upper classes, marriage was almost entirely between near relatives (which has changed somewhat now).

An early English missionary, Reverend Ellis Williams, gave the following description of the natives of Hawaii. The inhabitants of these islands are considered physically, amongst the finest races in the Pacific, who are very much like the New Zealanders in stature, and in their well-developed muscular limbs. They have less tatooing on their

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bodies. They are hardy and more industrious than those living near the equator. This is due to their climate and the sterility of the soil. They must depend upon the cultivation of the ground for the yam, the arum, and the sweet potato, their chief articles of food. They manifest considerable intellectual ability. Their moral character was not superior to the other islanders except when influenced and improved through Christianity. Foreigners had introduced intemperence and licentiousness among them. Polygamy prevailed among the chiefs and rulers, and women were subject to all the humiliations of the taboo system, which kept them subjected to many privations and socially inferior to the other sex. They practiced infanticide to some extent and the children destroyed were usually females. Idolatry was practiced to a lesser degree than by the Tahitians. They worshipped supernatural beings who were supposed to live in the volcanoes and direct the action of the fires which were present there at all times. Human sacrifices were made and presented to the spirits supposed to be residing in the volcanoes and who supervised their action, especially during eruption. In referring to their future state, it was undefined but fearful. The lower orders expected to be devoured or to dwell with the gods in burning mountains. Their trades were those of fishermen, tiller of the ground, builders of canoes and houses. Each trade had its presiding deity. They kept household gods also. From time immemorial there existed the sacred inclosures, places of refuge, into which they fled in time of war or from any violent pursuer. The king was their chief of war, priest and God. Their mystic legends and chants were preserved. They were without rhyme or rhythm. Their music was furnished by drums, gourds, and bamboo flutes and a kind of guitar.

When Europeans first knew the islands, the Hawaiian family was in a stage including both polyandry

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and polygyny. It was said by Morgan that two or more brothers with their wives, or two or more sisters with their husbands, cohabited with seeming promiscuity. Lewis H. Morgan brought this to the attention of ethnologists in 1871 and made it the basis of his second stage of the "evolution of the family." The system was called punaluan meaning "dear friend." This vanished when the missionaries came. Cannibalism was practiced only with the eating of the heart and liver of human beings offered as sacrifices during religious rites, and that some part of a warrior slain in battle be devoured by the victor chiefs, who believed they would inherit the valor of the dead man. They wore scant clothing very often consisting of a narrow strip of cloth wrapped around the loin and passed between the legs. This was the dress of the man, while the women wore knee-length skirts. Both sexes delight in adorning themselves with garlands of flowers known as the lei. They are good-tempered, lighthearted, and love pleasure. They have many games and sports. Particularly do they like games and sports played in water. From early days their tools consisted of stone and lava hatchets, shark's tooth knives, hardwood spades, kapa cloth and fans. Their food consisted of fish, either fresh or dried bananas, seaweed, sweet potato, yam, breadfruit, kalo, and coconut; poi, a national dish made from the root of the kalo. One of the table delicacies of former days was made from a particular breed of dog which was fed exclusively on poi before it was killed, cooked, and served. They make an intoxicating drink from roots of plants.

Their dwellings were made of wood and thatched with grass on top and at the sides. They cooked very little and this was done outside. The oven was a hole in the ground lined with stones and a fire made therein. Upon removing from the fire, they placed their food, wrapped in leaves, near the rocks

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and covered it up until ready to serve.

The Hawiian language is a diffusion of Malayo-Polynesia. It is soft and harmonious, being highly vocalic in sound. Their alphabet differs from the English in that it is less in number. A spelling book was printed in 1822, two newspapers were founded in 1834; and the Bible was translated in 1839.

In spite of the progress in the islands, the race is probably dying out. Captain Cook estimated the number to be 400,000; American missionaries estimated the number of natives to be 142,000; in 1832 the census gave the number 130,313. By 1890 the number had fallen to 34,436. It is said that the blood of the race has been poisoned by introduction of foreign diseases that have caused the decrease in population. There are fewer women than men and the married women have few children. Two out of three have none; again the mothers appear to have little maternal instinct and neglect their offspring.

Some think that these causes are diminishing in force and the "fittest" of the race may survive. (46)

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(46) Encyclopaedia Britannica, 11th Edition. Volume XIII, pp. 87-89.

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Chapter VIII

THE ISLAND OF FORMOSA(47)

Apart from Japanese and Chinese settlers, the inhabitants in the island include Chinese and Hokkas, related to tribes of Kwantung province in China and aborigines. The latter belongs physically to the Nesiot type, conspicuous in the Philippines and the Netherlands Indies with brown skin and long heads. But they have undoubtedly united with other Eastern Asiatic elements, including isolated instances of individuals apparently of pigmy stock who have kinky hair and an indication of a Papuasian Negroid element.

In culture and in language they have affinities with the Indonesians, such as the Igorates of the Philippines. They practice head hunting which regulates the social standing of the man and is connected with marriage. They have age grades and matriarchy. The lobes of the ear are mutilated; tatooing is practiced as a puberty ceremony; boys and girls have the two upper lateral incisor teeth removed. They practice hoe culture. Single men live apart in bachelor houses. Salt is used by some as currency.

Ancestor worship is notable and the priestesses are diviners and act as rain destroyers.

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(47) Encyclopedia Britannica, Vol. 9, pp. 515-516, 1949 ed.

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Chapter IX

THE RYUKYU ISLAND GROUP(48)

The Ryukyu or (Luchu) is a long chain of Islands forming Okinawa, a prefecture of Japan. Japanese cartographers reckon the Ryukyu as having a coastline of 763 miles, an area of 936 square miles, and a population of 574,579 people.

The people are divided into three main groups; the northern group called Oshima-shoto, the central group called the Okinawa gunto and retto to signify archipelago, a cluster of Islands, and the last group is subdivided unto gunto and Yayeyama-gunto.

The upper class in Luchu is different from Japan in that they are shorter and better proportioned than the Japanese. They have higher foreheads, eyes not so deeply set, face less flattened, arched, and thick eyebrows, better noses, marked cheek bones, and greater hairiness.

The last characteristics have been attributed to the presence of Ainu blood, and suggest that when the Japanese race entered Japan from Korea, they drove the Ainu northward and southward. One group found their way tothe Luchu and the other Yezo.

The women of the upper class of Luchu never appeared in public, and never alluded to conversation; but the women of the lower class go freely

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(48) Encyclopedia Britannica, Vol. 19, p. 787, 1949 ed.

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with uncovered faces. The Luchu costumes resemble that of Japan. The chief staple of the people's diet is the sweet potato, and pork is the principal luxury. An ancient law requires each family to keep four pigs. In times of scarcity, a species of sago is eaten.

The Tinsunshi (Grandson of Heaven) is the mythical founder of the Luchu. Toward the close of the 12th century, Tinsunshi's descendants were driven from the throne; but, the national party found a leader in Shunton, son of Tameloma, a member of the Menanto family who was expelled from Japan and came to Luchu and married.

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Chapter X

THE PENINSULA OF KOREA(49)

The origin of the Korean people is lost in the midst of antiquity, but their language and their physiognomy would indicate that they are closely related to all the other Turanian people of Northern Asia. The language is aggluti-native and very highly developed syntatically. It differs greatly from Japanese and wholly from the Chinese. The Koreans have dark straight hair and slight obliquity of the eye, high cheekbones, and a moderately prognothous jaw like all the Turanian tribes. The male height averages five feet four and one half inches and somewhat exceeds that of Japanese. The ordinary Korean has a fine physique, viril and capable of enormous labour. The porters carry on their backs, bales weighing up to 400 lbs. Scientists have noticed two types of faces in Korea, one of which is a more patrician cast. The same is true in Japan and there are those who harbor the theory that in prehistoric times there was immigration from the South which included both of the types.

They practice horticulture. The unmarried men live apart in bachelor houses built on piler property rights which are ill defined. Salt is used for currency by some. Ancestor worship is notable and the priestesses are diviners and act as rain destroyers.

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(49) Encyclopedia Britannica, Vol. 13, pp. 486, 1949 ed.

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Chapter XI

THE ISLAND OF SUMATRA(50)

The population of Sumatra includes 26,354 Europeans and Eurasians, and 297,592 foreign Asiatics, including Chinese. Two-fifths of the Europeans, and two-thirds of the Chinese live in the East Coast Government. Sumatra has a very small urban population.

Arabs, Chinese and Indians of many races have long been settled around the coast, where also, there were once Hindu - Japanese colonies, and the mixture of blood which has resulted, and European contact, has given a much higher civilization than that which prevails in the interior, where the Hindu-Japanese influence was little felt in many regions, and even Islamic culture failed to penetrate, leaving the people in their ancient state of animistic barbarism.

Many of the indigenous tribes of the interior are still in a comparatively low state of development, but through simple education spread under Dutch influence, barbarous customs disappeared rapidly, lack of clothing gave way to garments of Malayan style, a higher standard of living began to assert itself, also improved methods of agriculture, and there were the beginnings of industry, while both Christianity and Islam tended to replace the animism of savagery.

The whole of the indigenous population had probably a common Malayo-Polynesian origin, but today, all the races may be classified as Malay, in a wide sense. The pre-Malay blood of the country has been absorbed thoroughly, while there is no race of true Negroid type.

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(50) Encyclopedia Britannica, Vol. 21, p. 548, 1949 ed.

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Of these, Malayan divisions in the Achinese inhabit the ancient kingdom of Achin in the northwestern promontory and the whole of the Gayo country.

Gayos: - The Gayos numbering about 52,000 are essentially a highland and insular race, and form an ethnographical unit, all speaking one language. They are agricultural and pastoral, a friendly and honest race, living in well built houses of wood, in small scattered villages, and are the equal in civilization of the Chams of Indo-China. Mohammedan by religion, they are patriarchal.

Battak Groups - The Battaks number 1,205,000 and inhabit the mountain region around Lake Toba. They are divided into several groups, differing considerably in language and customs. Of Malay-Polynesian origin, the Battaks are nearly one-third Mohammedan; one-third are Christian, and the rest are Animist. Their old-time cannibalism, which was largely primitive and ritualistic, and slavery have disappeared. Their standard of culture is high, they possess a written language of their own, build compact and picturesque houses, with horned roofs (on piles, many families inhabiting one house), and have rice barns and a communal hall, and the houses are beautifully decorated, the Battaks being clever craftsmen in wood, ivory, and copper, while they understand iron smeltering.

Their society is patriarchal, marriage, exogamic, women are in a subordinate position, but are treated kindly, and polygamy is practiced. There are village councils, a nobility and land belongs to a family, or village, but tenure differs.

Menagkabau Malays - South of the Battaks, in the Podang highlands and vicinity are the Menagkabau Malays (about 1,985,000).

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Although connected to Islam, the Menangkabau Malays retain their ancient custom of the Matriarchate, i.e., descent and inheritance in the female line, which is said to be preserved nowhere in a purer form than among these Malays. A wife remains after marriage with her kinsfolk on the mother's side; the husband having no home of his own, only visits his wife, and resides in his mother's house. Names, privileges, and property derive from the mother's side. The eldest man of the older female line is termed "Mamak", and he is the keeper of all possessions of the family. Marriage between members of the same tribe is not allowed. Houses raised from the ground, are very ornate and picturesque, with horned ridge-poles and finely carved wooden fronts sometimes painted. Several families bearing the same patronymic live in the same house; and several houses, their rice barns, a communal house, a mosque, a school and an inn, and a market form a village. There are priests and nobles. The people live by trade, agriculture, hunting and fishing. Their language is one of the chief branches of Malay (with a few words of Sanskrit origin). At one time the Javanese script was used, but now this is Arabic.

There are other peoples of Sumatra, all having the usual Malay characteristics, not fond of work, prone to finery, devoted to sports and gameing, friendly and intelligent, and living in tribes.

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Chapter XII

THE JAVA ISLAND GROUP(51)

Java is fourth in area, but the most important of the island of the Malay archipelago which constitute the Netherlands strait, 14 - 50 miles wide, and from Bali on the east, by Bali strait, 1.5 miles wide, in the north. It is 606 miles long and 127 miles wide at greatest dimensions, and its area without the island of Madura is 48,504 sq. miles. Though this area constitutes but 7% of the total area of the Indies, it has 70% of its population; in 1930 there were 41,718,364 people living in Java, of which Madura numbered 1,962,462 in 1930. Since the population increased there were more than 48,000,000 inhabitants. Java lies between 5°52' and 8°47's, and 105°12' and 114°35'E.

Borian or Bawewn (73 square mile) is 100 miles north of Surabaya the site of an extinct volcano. Its population is primarily of Modurise stock. They are fishermen and traders.

The island of Java is highly developed. It is the most important island and the political and cultural center of the Malay archipelago. An excellent system of good roads was developed throughout the island, while railroads connect all towns of any importance. Java is one of the most densely populated spots in the world, with an average of 815

(51) Encyclopedia Britannica, Vol. 12, pp. 974-980, 1949 ed.

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persons per sq. mile. This density is greatest in the southern parts of Middle Java, where regions are found with an average of 2,260 inhabitants per square mile. The vast majority (96%) of the native population lives in rural communities scattered over the island while their main activity is the growing of their own food crops, primarily rice on irrigated fields and corn carsara in the non-irrigated fields. When the irrigated rice fields are too dry for rice during the dry monsoon, corn, soybeans, peanuts, and tobacco are grown. An elaborate irrigation system brings water from the river and streams through canals and ditches to the fields of the farmers. These are mostly small peasants, each owning an average of a few acres of land. In this predominantly rural island there are only a few cities in the modern sense of the word. These are the centers of administration and western economic activity.

The most important city of eastern Java and Java's second largest city, Surabaya, has a population of 314,675, of whom 28,000 are Europeans and 40,000 are Chinese.

Although the majority of the people in eastern Java are Javanese, there is an important influx of Madurese from the island of Madura especially in the northwestern part of this province. The Madurese people are famous cattle breeders and fishermen.

The people of Java are of Malay stock although they show Mongolean affinities in dark skin, lack of body hair and poverty of beard. They are small in stature, generally broad-headed and have straight hair, while many of them have the typical Mongolian eyes. The three groups which inhabit Java differ in character as well as in language. The Javanese have a great love for order and harmony; the Tundanese have a more lively temperament; and the

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Madurese have a rather hot temper but they are thrifty and energetic.

Their religion is Mohammedanism, but a strong influence of Buddhism and Brahmanism can still be discerned, while folk beliefs still have a great influence among the masses.

The main food staple of Java is rice, which is used with vegetables and fish. Meat is eaten occasionally, as is milk.

Men as well as Women wear long skirts (sarongs), with these the women wear blouses and the men wear jackets, while the men always wear either a black cap of a kind of turban.

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Chapter XIII

THE BORNEO ISLAND GROUP(52)

The people of the island of Borneo belong to a variety of races, each of which is of different origin and degree of civilization.

The Chinese people seem to have been among the first civilized people who had dealings with Borneo, if the colonization of a part of the island by Hindus be excepted. Chinese annals speak of tribute paid to the empire by Pha-la on the northeast coast of the island as early as the seventh century, and later documents mention a Chinese colonization in the fifteenth century. Traditions of Malays and others seem to confirm the statements, and many of the leading families of Brunei in north-west Borneo claim to have Chinese blood in their veins, while the annals of Sulu record an extensive Chinese immigration about 1575. The flourishing condition of Borneo in the 16th and 17th centuries was largely due to the energy of Chinese settlers and to trade with China. In the 18th century there was a considerable Chinese population settled in Brunei, engaged for the most part in planting and exporting pepper, but consistent oppression by native rajahs destroyed their industry and led eventually to the practical extirpation of the Chinese. The Malay chiefs of other districts encouraged immigration from China and before long Chinese settlers were found in considerable numbers in upper Sarawak, at

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(52) Encyclopedia Britannica, Vol. 3, pp. 905-914, 1949 ed.

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Bau and Bidi, Sambas, Montrado, Pontianak and elsewhere. They were at first forbidden to engage in commerce or agriculture, to carry fire-arms, to possess or manufacture gunpowder.

About 1779 the Dutch acquired immediate authority over all strangers, and thus assumed responsibility for control of the Chinese, who presently proved themselves somewhat troublesome. Their numbers constantly increased and were re-inforced by new immigrants, and pushing inland in search of fresh mineral bearing areas, they contracted frequent intermarriage with the Dayaks and other non-Mohammedan natives. They brought with them from China their aptitude for the organization of secret societies which, almost from the first, assumed the guise of political associations. These secret societies facilitated collective action, and under astute leaders they offered a formidable oppostion to the Dutch government. Later, when driven into the interior, and eventually out of Dutch territory, they cost the first rajah of Sarawak, about the year 1857, some severe contests before they were at last reduced to obedience. Serious disturbances among the Chinese form, perhaps, the most valuable element in the civilization and development of the island, just as does his fellow in the mining states of the Malay Peninsula. They are industrious, frugal and intelligent; the richer among them are excellent men of business, and are peculiarly equitable in their dealings; the majority of all classes can read and write their own script, and the second generation acquires an education of a European type with great facility. The bulk of the shop-keeping, trading and mining industries, so long as the mining is of an alluvial character, is in Chinese hands. The greater part of the Chinese on the west coast were originally drawn from the boundaries of Kwang-si. They are called Kehs, and are of the same tribes as those which furnish the bulk of the workers to the tin mines of the Malay

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Peninsula. They are a rough and hardy people, and are apt at times to be turbulent. The shop-keeping class comes mostly from Fwh-Kien and the coast districts of Amay. The Hylams make excellent domestic servants.

The classifications of the peoples of Borneo is beset with difficulties, because clear lines of demarcation between types are, for various reasons, almost impossible to determine.

It is probable that at one time the island was inhabited by people of the negrito (pygmy) race. Remnants of a Negrito population are to be found in almost all the island adjacent to the coast of Borneo, and on the island of Palawan there exist today a dwarfish Negrito people known as Aita, undoubtedly an indigenous element, and still in many places the recognized owners of the soil.

In Borneo itself it is doubtful if any communities of this race remain, although individuals may occasionally be met whose hair and facial characteristics strongly suggest an infusion of Negrito blood. Such cases are perhaps sufficiently accounted for by the fact that from time to time slaves and captives have been imported from the outside.

Today the inhabitants of the island may be classified generally as Laut and Dayak. The first word means "Sea people," and is applied by the pagan inhabitants of the island to Malays, who are Mohammedans and mostly live on the coast; the second is a Bornean word varying in exact significance according to locality, and meaning either up-country people, or more generally, all people who are not coast people or Mohammedans. The Malays first settled in Borneo, especially on the north coast, some 700 years ago, and later penetrated inland, naturally following the course of the many rivers.

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They seem to have belonged, in the main, to the class known as Orang-Bennua (men of the soil), such as are found elsewhere (e.g.), in Celebes, Jilolo and Madagascar and are distinct from the cultured Malay peoples, many of whom were probably Hindus before conversion. Many of the Orang-Malay in the island today are either recent converts or the descendants of such converts.

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Chapter XIV

THE SAMOA ISLAND GROUP(53)

Samoa, an archipelago in the South Pacific, consists of fourteen islands, forming a slightly curved chain, running in a northwestern, southeastern direction, between 13° 26' and 14° 22'S, and 169° 29' and 172° 48'W. The islands are administratively divided between American Samoa, a possession of the United States, and Western Samoa, which formerly belonged to Germany but in 1920 became a mandate of New Zealand. Tutuila is the main island of the American group, which also includes Aunuu, Ofu, Olesega, Tau and Rose, the last named a coral islet. Western Samoa is composed of eight islands: Savaii, Manono, Apolima, Nuulu, Upolu, Fanuatapu, Manua, and Nuutele. The population of American Samoa in 1940 was 12,908, of whom 11,919 were natives and 989 were foreign-born. The white population, inclusive of the personnel of the local naval station, was 300. The population of Western Samoa in 1945 was 68,197 of whom 359 were Europeans and 5,040 part Europeans.

The Samoans are pure Polynesians and have escaped the tendency to die out that has been observed among some of the natives of the South Seas. It is a tradition that Savaii, in Western Samoa, was the center of dispersal of the Polynesian race over the Pacific from Hawaii to New Zealand. Physically the Samoans are of excellent stock. They are light brown in color, with handsome, regular features. Their average height is 5 ft. 10 inches.

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(53) Encyclopedia Britannica, vol. 19, pp. 920-921, 1949 ed.

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Their original idolatry was not accompanied by human sacrifices; many of them have become converts to Christianity, but they retain some of the rites and superstitions that were associated with their old religion. The main items in their diet are vegetables, coconut in various forms, bread, fruit, bananas, fish, and pork, the latter being especially in demand for native feasts. The manu group was probably discovered by the Dutch navigator, Jacob Roggeveen, in 1722. He gave them the name Baumann islands, after one of his captains.

The French explorer, Louis de Bouganville, visited the islands in 1768 and called them the Isles des Navigateurs, a name which is still sometimes used. La Perouse followed in 1787, Edwards of the "Pandora" in 1791 and Otto Van Kotzeane in 1824. Two members of the London Missionary Society came to Samoa in 1830 and the American explorer, Charles Wilkes, surveyed the archipelago in 1839. Further commercial penetration followed, and Great Britain, the United States, and Germany, respectively, appointed representatives 1847, 1853 and 1861. Natives wars and foreign commercial interests led to demands for annexation. The United States took over Pago Pago, the best harbour in the archipelago, as a cooling station in 1878, and concluded a trading agreement with the natives. Germany and Great Britain obtained similar privileges in the following year. The three powers held a conference on the Samoan question in Berlin in 1889 and what amounted to a tripartite protectorate was established. There was a new outbreak of native wars in 1898, and England and Germany reached an agreement on the Samoan question in 1900 which was subsequently ratified by the United States.

Under this agreement Great Britain withdrew from Samoa altogether, in consideration of compensation elsewhere. Germany received an agreement on the Samoan question in 1900 and received title to Western

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Samoa and the United States took over Tutuila and the other eastern islands. A New Zealand expeditionary force occupied Western Samoa on Aug. 30, 1914, and the League of Nations granted New Zealand a mandate for this part of the archipelago in 1920.

German land holdings of more than 8,000 acres were expropriated. At the end of 1941 and in 1942 these normally placid and isolated islands acquired important strategic significance in the Pacific war.

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Chapter XV

THE ALEUTIAN ISLAND GROUP

Aleutian Islands, a chain of small islands situated in the Northern Pacific Ocean, and extending about 1,200 miles westward from the extremity of the Alaskan peninsula toward the peninsula of Kamchatka; they constitute part of the territory of Alaska, U.S.A. The island also called Catharine archipelago, comprises four groups - the Fox, Adrean of Rat and Near islands. They are all included between 52° and 55°N. and 172°E. and 163°W.

The axis of the archipelago near the mainland of Alaska has a southwest trend, but at the 179th meridian its direction changes to the northwest. This change of direction corresponds to a curve in the line of the volcanic fissures which have contributed their products to the building of the islands. The island chair is really a western continuation of the Aleutian range on the mainland. The great majority of the islands bear evident marks of volcanic origin, some of them active; many of the islands, however, are not wholly volcanic, but made up of certain crystalline or sedimentary rocks, and also amber and beds of lignite. The coasts are rocky and surfworn, and the approaches are exceedingly dangerous, the land rising immediately from the coast

(54) Encyclopedia Britannica, Vol. 1, pp. 557-558, 1949 ed.

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to steep bold mountains.

The climate of the islands is oceanic, with moderate and fairly uniform temperatures and heavy rainfall. Fogs are almost constant. The summers are much cooler than on the mainland at Sitka, but the winter temperatures of the islands and of southeastern Alaska is very nearly the same. The annual temperature for Malaska the most important island of that group, is about 38 F.

The growing season lasts about 135 days, from early May until late September, but agriculture is limited to the raising of a few vegetables. The islands are practically destitute of trees, but are covered with a luxuriant growth of herbage, including grasses, hedges, and many flowering plants. Attempts have been made to raise sheep and reindeer on the islands, but the industry is still in its infancy with some uncertainty as to future results. The principal occupations of the natives have always been fishing and hunting, and the women weave basketry of exquisite fineness. From the end of the 18th century the Russian fur traders had Arctic fox.

Under American regime seal fishing off the Aleutians, save by the natives, has never been legal, but the rapid depletion of animals has threatened the Aleuts (as the natives are commonly called), with starvation. In recent years the raising of foxes, especially the blue fox, has been conducted quite extensively throughout the islands and with a fair measure of success. This industry furnished employment to many natives. Fish and sea-fowl are extremely abundant.

The natives are rather short in stature, but plump and well shaped, with short necks, swarthy faces, black eyes, and long black hair. They are

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a branch of the Esquimaven family, but differs greatly from the Eskimo of the mainland in language, habits, disposition and mental ability. They were good fighters until they were cowed by treatment of the Russians, who practically reduced them to slavery. Christianity is recognized in the form of the Greek Orthodox Church.

In dress and mode of life they have outwardly adopted civilized customs. It is stated, before the advent of the Russians there were 25,000 Aleuts on the archipelago, but that the barbarites of the traders nearly extinguished the native population. The total population of the archipelago in 1939 was 816. The principal settlements are on the Unlaska, the oldest settled in 1760-75. There is a custom house, a Russian-Greek Church, and a Methodist mission and orphanage, and the headquarters for a considerable fleet of United States coast guard vessels which patrol the sealing grounds of the Pribilofs: adjacent is Dutch Harbor where a U. S. Naval Base was established in 1941. The Commander Island group near the Asiatic coast is geographically, but since the acquisition of the Russian possessions by America, not politically, a part of the Aleutian system.

In 1841 the Russian Government sent out Vitus Bering, a Dane, and Alexei Chirikov, a Russian, in the Ships "Saint Peter" and "Saint Paul" on a voyage of discovery in the Northern Pacific. After the ships were separated by a storm Chirikov discovered several eastern islands of the Aleutian group, and Bering discovered several of the western islands, finally being wrecked and losing his life on the stand of the Commander group that now bears his name. The survivors of Bering's party reached Kamchatka in a boat constructed from the wreckage of their ship, and reported that the islands were rich in fur-bearing animals. Siberian fur hunters at once flocked to the Commander Islands and gradually

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moved eastward across the Aleutian islands to the mainland. In this manner Russia gained a foothold on the north-western coast of North America. The Aleutian islands consequently belonged to Russia, until that country in 1867 transferred to the United States all its possessions in America.

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Chapter XVI

THE SOLOMON ISLAND GROUP

Solomon Islands is an archipelago of the western Pacific ocean, included in Melanesia, and forming a chain (in continuation of that of the Admiralty Islands and New Micklenburg in the Bismark archipelago) from Northwest to Southeast between 154° 40' and 162° 30' East, and 11° South, with a total land area of 17,000 square miles.

The Spanish Navigator Alavro Mendana must be credited with the discovery of these islands in 1567, though it is doubtful whether he was actually the first European who set eyes on them. In anticipation of their natural riches he named them Islas de Soloman. The expedition surveyed the southern portion of the group and named the three large islands San Cristoval, Guadal canal and Ysabel. The Solomons were then lost sight of until in 1767. Philip Carteret lighted on their eastern shores at Gover Island and passed to the north of the group, without, however, recognizing that it formed part of the Spanish discoveries. In 1768 Louis de Bouganville found his way thither, discovered the three northern islands (Buka, Bougainville and Choiseul), sailed through the channel which divides the two last and which bears his name. In 1769 a French Navigator, M. de Surville, was the first, in spite of the hostility of the natives, to make any lengthened stay in the group. He gave some of the islands the French names they still bear. In 1792 and 1793 d'Urville in 1838 continued the survey. In 1745 the French Marist Fathers went to Ysabel, where Mgr. Epaulle, first vicar-apostolic of Melanesia,

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was killed by the natives soon after landing. Three years later this mission had to be abandoned, but in 1881 was again resumed. In 1865 John Coleridge Patterson, soon afterwards bishop of Melanesia, had paid his first visit to the islands, and native teachers trained at the Melanesian Mission College subsequently established themselves there. About this date, Benjamin Boyd, while cruising in the yacht "Wanderer", was kidnapped by the natives and never again heard of. In 1893 the island Malaita, Marovo, Gaudalcanal and San Cristoval with their surrounding islets were annexed to Great Britain, and a delimitation of German and British influence in the archipelago was made by the convention of November 14, 1899. The German Solomon islands were occupied by an Australian force in September, 1914, and under mandate from the League of Nations the islands were assigned to Australia in 1920. (55)

According to Freeman (56) the native population forms by far the majority of the inhabitants of the Solomons. The total for the group comprising the protectorate and what was formerly a mandate, but not a trusteeship, is difficult to assess, but was probably about 145,000 in 1940. Except in several marginal islands to the north, east, and south of the main group, the natives are Melanesians. In a few outer islands, they are Polynesians. There are a few hundred Europeans and Chinese in the islands. Freeman also states that the population is concentrated mainly on the north coast, where the natives depend mainly on fish, yams, and coconuts.

The Solomons were the farthest region in the

(55) Encyclopedia Britannica, Vol. XX, p. 954, 1949 ed.

(56) Freeman, O. W., Geography of the Pacific, John Wiley and Sons, Inc., N. Y., 1951.

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southwest Pacific reached by the Japanese during their forward thrust in the first months of 1942. A force of American marines made a surprise attack in the southern Solomons August 7, 1942, seizing the important harbour of Tulagi, in Flordia Island, and the strategically valuable airfield which the Japanese had constructed on Guadalcanal Island. Fierce fighting by land, air and sea raged around Guadalcanal for months; in the early phases of the fighting four heavy cruisers were sunk by a Japanese surprise attack.

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SUMMARY

In these groups of islands, the natives who are of Melanesian stock, have proved to be cruel and treacherous; and the unexplored interior regions remain somewhat prevalent of cannibalism. The physical characteristics of the Melanesians are of the Negroid race, with frizzled hair, flattened nose, thick lips, prominent lower jaw, and spindled legs. The skin is dark, almost black. The Melanesians grow in height according to the regions they live in. Those that live in Fiji are taller than those of the average Melanesian. (57)

The Melanesians are on a more primitive level of social organization than the Polynesians, (58) language and customs vary from region to region and from island to island. They have no general rule of social organization beyond the clan or tribe. They have a matriarchal form of family life which discourages the accumulation of property and traditions, also they are less responsive to foreign arts than the Polynesians. They are more creative in pottery and in some regions they are considerably developed in trade and marketing.

The Melanesian culture and the wide variety of local practices can be noticed clearly in the

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(57) Encyclopedia Britannica, Vol. 20, pp. 954-955, 1949 ed.

(58) Use of Polynesian in this report is merely for comparison because of a few scattered in the islands, for the most part they are of a neighboring island, and only a few penetrate to the above mentioned island. There is little intermixture of these two groups.

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Solomon group. Head-hunting for revenge is practiced and each house is built a safe distance from the other to provide hiding in the trees between houses for fear any owner may be sought for head-hunting. Clothing is worn according to region, some wear little clothes and are severe in sex morality, while others wear more clothes and are very lax in sex.

A common trait of the Melanesians is the slight development in the art of war; they use the pointed arrows and spears and in some of the tribes they do not use shields; still in others some use the spears with barbed points and others use the long, narrow wicker shield. The sling is used most and a club with a head of iron which is thrown with a considerable amount of power.

The Melanesian religion is primitive animism, spirits of ancestors and natural objects are often worshipped; however, they are less imaginative than are the Polynesians. (59) The hold of the priests on the people is explained by skill in magic arts; knowledge of certain magical arts are necessary for the launching of a canoe. In some tribes belief is found in the totem animals from human beings closely identified with them.

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(59) Op. cit.

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